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reformers, and hates all Romish drifts in the church of which he is a member. Clark is a man of peace, whose loves and hates are less intense, and who calls up the great characters in English ecclesiastical history to administer to each a mild and measured word of praise or blame, or of mixed praise and blame, as the case seems to him to require.

Wakeman, Hague, and Clark begin their histories with the introduction of Christianity into the British isles. Wakeman carries his work down to the present day. Hague proceeds to the end of the reign of Henry VIII. Clark writes his last chapter on "The Work of the Restoration" in the reign of Charles II.

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DIE BEKEHRUNG JOHANNES CALVINS. Von LIC. A. LANG. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1897. Pp. 57, 8vo. M. 1.35.

THE monograph before us belongs to the series of "Studien zur Geschichte der Theologie und Kirche," appearing under the editorial direction of N. Bonwetsch and R. Seeberg. The aim of the author is to prepare the way for such an exhibition of the theology of Calvin as we already have of the systems of Luther, Melancthon, and Zwingli. The fundamental thoughts of the system must be ascertained before the system as a whole can be adequately wrought out. To ascertain what is most fundamental and characteristic in Calvin's theology, it is necessary to determine what influences led to his conversion. This is by no means an easy task. The notices from his own and other writings are exceedingly few and inconclusive. The author's first task is to subject to a searching criticism the conclusions of earlier writers on Calvin's conversion, especially those of Abel Lefranc (*La Jeunesse de Calvin*, Paris, 1888), and H. Lecoultré, "La Conversion de Calvin, Étude Morale," published in the *Revue de Théologie et de Philosophie*, 1890. It would require too much space to follow him in his discussion of the various notices that have been supposed to have a bearing on Calvin's conversion. Suffice it to say that he attaches little importance to any of the supposed data except the discourse delivered by his friend Nicholas Cop on the occasion of his installation as rector of the University of Paris, November 1, 1533, the authorship of which he unhesitatingly ascribes to Calvin. The date of his conversion must

accordingly be placed a few months earlier. The discourse furnishes adequate material for a judgment as to the influences that were most potent in transforming the law student and humanist into a zealous Protestant theologian. A comparison of this discourse with Erasmus' 'Adhortatio ad Christianæ Philosophiæ Studium,' which appears as a preface to his edition of the New Testament, 1524, and with Luther's sermon, preached on All Saints' Day, about 1522, shows that the first part of the discourse was largely drawn from Erasmus and the second part from Luther. At the close of the discourse an earnest exhortation, independent of Luther, reveals Calvin's own intense religious enthusiasm. The author's conclusion is that Calvin was greatly influenced by Erasmus' "Christian philosophy," but far more by Luther's edificatory writings, and that his religious experience was quite similar to that of Luther. The change wrought in him, however, was far more sudden than in Luther, owing to difference of nationality and temperament, and to the fact that he had better counselors than had the Augustinian monk in his lonely cell. He came to realize that his desire for worldly honor and glory, which had dominated him as a student of law, and later as a student of the new learning, was leading him to hell. He resolved to confer not with flesh and blood, but thenceforth to devote himself unreservedly to God's service. He was conscious that God forgave his sins graciously and without any merit of his own. He could now glory that there is no good to be compared with peace in conscience, peace with God.

This is not the author's first published study on Calvin's theology, and he promises, if God vouchsafes him time and strength, still further to enlighten us on this fruitful theme.

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THE LIFE OF PHILIP SCHAFF, in part autobiographical. By DAVID S. SCHAFF, D.D., Professor of Church History in Lane Theological Seminary. With portraits. New York: Chas. Scribner's Sons, 1897. Pp. xv + 510. Cloth, \$3.

THE story of a great man's life must be, in large measure, the story of his contemporaries and of his time. Well-written biography is thus always of far wider than individual interest. Hardly could greater expectations of this book be aroused than by saying that in its preparation the most has been made of the materials furnished by Dr. Schaff's